

WETHERELL

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AN  
ADDITIONAL TESTIMONY  
IN FAVOUR OF  
RICHARD BROTHERS.  
WITH AN  
ADDRESS  
TO THE  
PEOPLE OF THE WORLD,  
BOTH  
JEWS AND GENTILES,  
RELATIVE TO THE NEW CANAAN.

TO WHICH IS ADDED,  
AN EXHORTATION  
TO THE DIFFERENT NATIONS,

To depart from their Sins and Iniquities before the  
dreadful Day of Judgment arrives ;

When the Lord Jesus shall be revealed from Heaven, with  
his mighty Angels in flaming Fire, taking Vengeance on  
them that know not God, and that obey not the Gospel of  
our Lord Jesus Christ.

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BY WILLIAM WETHERELL.

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Take heed, Brethren, lest there be in any of you an evil Heart of unbelief,  
in departing from the living God. Hebrews iii. 12.

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L O N D O N :

PRINTED FOR G. RIEBAU,  
BOOKSELLER TO THE PRINCE OF THE HEBREWS,  
NO. 439, STRAND, 1795.

PRICE SIX-PENCE.

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you may let William see it*

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## P R E F A C E.

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**C**ONFESSEDLY unequal to the task I have undertaken, should not have presumed to intrude on the public, (especially when so learned a man as Mr. Halhed has taken up his pen) had I not thought myself in duty bound, to support (though feebly) a man, who comes in the exalted character of an Ambassador from the Deity, and of whom I profess myself an implicit believer, sincerely wishing to be enrolled among his Disciples : it has been said by many, that R. Brothers has perverted the true sense of the Scriptures, and assumed those titles due to Christ alone ; but if the world would (laying prejudice aside) read his books with attention, and compare the different passages he refers to in the Sacred Writings, they would find, that instead of depriving our Saviour of his glory in any respect, he adds particularly to it, by clearly demonstrating his wonderful love towards a wicked world, who are daily crucifying him afresh, in sending a Messenger to warn

*them of his approaching judgments, that they may repent in time—What amazing condescension, mercy, and goodness; but how has it been received?—By insulting, blaspheming, and imprisoning his Prophet, and rejecting his offered mercies, and by that means, calling down the anger of the most High, with redoubled vengeance on this devoted land.*

*Numbers condemn him, who have neither seen him, nor perused his books; and some again absolutely refused to read them, and will not bear even to have his name mentioned, which, in my humble opinion, does not savour much of christianity; true charity always leads to the favorable side, ever slow to pass judgment, and never condemning without sufficient proof. But, setting that aside, would it not be to the interest of unbelievers, to suspend their opinions till the time is come for the Prophet to be revealed, for then they must tremble for their infidelity; thank God, I have prevailed upon several so to do, and am anxiously waiting for that moment, when the descendant of David shall appear in full power.*

W. WETHERELL.

*Highgate, 24th April, 1795.*

ADDRESS

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# A D D R E S S

TO THE

PEOPLE OF THE WORLD,

BOTH

JEW S AND GENTILES.

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**F**EW, I hope, will deny that the Hebrews are to be restored in the latter days, as it is so plainly foretold by all the Prophets from Moses to Malachi, and in the *Revelations* of ST. JOHN; besides our Saviour particularly desires us to pray for his kingdom which was to come on the earth, and it must be acknowledged that period has not as yet arrived, when all the earth shall be full of the knowledge of the LORD, and there shall be universal peace and righteousness throughout the habitable globe, when the nations shall learn war *no more*.

Now admitting that CHRIST is GOD, we must of course expect a man to reign over  
the

the Jews, as his representative, of the tribe of Judah and family of David, for can we conceive that God himself will descend upon earth, and reign as a temporal King? certainly not, though he may appear at Jerusalem in glory.

As some doubt whether the Jews will be temporally restored, and suppose that all the Prophecies were fulfilled when Christ came into the world, I will enter into a description of the Land of Canaan, and the signs mentioned by our Saviour, that would precede his second coming.

TESTIMONY.

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## TESTIMONY.

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THE Apostle shews us, that it will be the portion of the latter ages of the world to be pestered in the churches of Christ, by men of very base and corrupt principles, to the eclipsing and darkening of the light of truth in the midst of them: these are St. Paul's words to Timothy, 2 Tim. iii. 1. with verse 8. *This know, that in the last days, perilous times shall come, for there shall arise men, such as Jannes and Jambres, who withstood Moses; so shall these resist the truth, men of corrupt minds, reprobates concerning the faith; men that are ambitious of honour, or covetous of gain, being greedy after the things of this world; these are such as prove offensive to the light of truth.*

How truly are the Apostle's words *verified in the present days*, when such a general spirit of infidelity prevails among all classes of people. Our Saviour mentions the signs that are to precede

precede his coming, and the suddenness of his approach, even as a *thief in the night*, when the world should *least* expect such a thing to take place.

The signs *now* in the world seem to indicate the time is not far distant ; we see war spreading on every side, thrones tottering to their foundations, and the anti-christian powers daily losing ground.

At such a time may we not with *reason* expect a *person* appointed from God in the spirit of ELIJAH to warn the earth of his approaching judgments, to fulfil the exalted character of his *Priest, Prophet, and King*, to collect his *chosen people*, and prepare the nations for the reception of their *God* ; and *who* can prove that MR. BROTHERS is *not* the man, though they may chuse to call him by various abusive names ; but it has been the fate of every *inspired* person since our Saviour's time, for carnal men understand not the things which are of God, they are as a *stumbling block*, as *foolishness* to them ; but let it be considered, that God will confound the *wisdom* of the *worldly-wise*, and bring to nought the *understanding* of the *prudent*.

We know *false Prophets* were to arise, and many have arose, but that is no proof of MR. BROTHERS'S being one, we are told in the scriptures we shall know them by their fruits; St. John, in his first general epistle, chap. iv. gives us a rule to prove them by, he says, *Hereby know ye the Spirit of God: every Spirit who confesses that Jesus Christ is come in the flesh, is of God. And every Spirit that confesseth not that Jesus Christ is come in the flesh, is not of God.*

Now, MR. BROTHERS particularly inculcates the doctrine of CHRIST'S being God, manifested in the flesh, in whom is united Father, Son, and Holy Ghost; one person, one God, a perfect trinity in unity; not like that idolatrous part of the Athanasian Creed, where three persons are said to exist; but similar to the latter part of it, perfect God, and perfect man, of a reasonable soul, and human flesh subsisting.

The dictates of the Prophet are calculated to inspire universal charity and benevolence, he enforces his precepts by example, leading a religious and moral life, breathing a spirit of candour and philanthropy towards every

one, and following the commands of the Gospel in every point, as much as it is possibly for frail humanity to do, for the most pious man cannot be perfect, we are but unprofitable servants at the best, no one is without sin before God, no, not even the Angels in Heaven.

MR. BROTHERS asserts nothing in his books but what he says was revealed to him by God himself, nor does he assume any power derogatory to the dignity of his Redeemer; on the contrary, he acts under his immediate direction as a *faithful* ambassador, and *forerunner* of his second appearance in glory, as John the Baptist was of his first as a *suffering* MESSIAH.

To conclude, several of the Prophecies have come to pass, and by those we may judge of the remainder, the time for his revelation must necessarily happen before another month is at an end, *perhaps* another fortnight, and then the world will be convinced, *too late I fear*, for numbers who follow the giddy circle of dissipation and excess.

*This was the Testimony of this Man  
that I say (and tho you say the time  
is full) let it be his Testimony  
and he shall be the one who rise*

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OF THE  
NEW CANAAN,  
OR  
PLACE OF REST FOR THE SAINTS  
AFTER ALL THEIR  
AFFLICTIONS.

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ST. PAUL in the third chapter to the Hebrews, verse 11. expresses that the former Canaan was but a type of that Gospel Kingdom of Rest and Peace, which all the true *Israelites* shall certainly rest in at last, as the Psalmist speaks, Psalm lviii. 11. *So that men shall say, verily there is a reward for the righteous; so my brethren, there is a Canaan* (more glorious than *Israel's* was) for believers to enter into, of which, *Canaan* of old was the type; and as all things typical under the law, did fall short in the glory of the substance of the thing it typified, so also will it be in this case.

These two *Canaans* typified each other, in these respects.

First, for place.

Secondly, for condition on which the subjects were to enter each place.

Thirdly, for the priviledges of it.

First, for the place itself, where this *Canaan* shall be, into which all the *faithful* shall enter, which St. Paul calls a rest for the people of God ; and that is in this world, upon this earth, for so was *Canaan* of old ; I do not say, that there is no other *kingdom* of glory for the Saints to enter, but do believe there is, and my hope is towards it ; but I say, that rest spoken of by St. *Paul* in *Hebrews* iii. 11. which he makes to agree with *Canaan* of old, as the anti-type of it, must be a rest in this world, upon the earth, and not any where else :

And this will appear, if we consider the conditions upon which each *Canaan* is promised, and that was upon a faithful following the Lord believingly, in our wilderness—condition ; this was made the condition between God, and the people for the ancient *Canaan* ; so reasons the Apostle, *Hebrews* iii. 11. So I sware *in* my wrath, *they* should not enter into my rest ; so verse 18. And to whom

whom Iware *he, that they* should not enter into his rest, *but to them which* believed not; so that the covenant between God and the people, made *Canaan* of old their reward, for depending upon God, during the time of all their trials, temptations, and afflictions in the wilderness; so likewise does the Apostle make the same qualifications, a condition between God and his people, touching this latter *Canaan*, and applies the matter as, *Heb. iv. 1. Let us fear, lest a promise being left us, any of us should come short through unbelief.*

Secondly, this promised *Canaan*, or kingdom which is called a Rest, must be here on earth, which will appear, if you examine the Scriptures which speak of it. For instance in that of *Matth. xix. 28.* In that *Canaan* kingdom, they shall sit upon twelve thrones, judging the twelve tribes of *Israel*; now, how can this be applied to the ultimate glory? if the Saints must sit upon thrones to judge, then it follows, there must be some to be judged, but if this be meant of Heaven, pray, who shall the Saints judge there? or who will there be in Heaven for them

them to judge ? So *Rev. ii. 26, 27.* *He that overcometh, and keepeth my works unto the end, I will give power over the nations, and he shall rule them with a rod of iron, and as the vessels of a potter, shall they be broken to pieces.*

Now pray observe, how can this be applied to the ultimate glory ? What iron rods of severity will there be in Heaven ? besides, it is said, the Saints shall rule over the nations ; what nations will be there in Heaven for the Saints to rule over ? You read in *Matth. xxv. 31, 32, with 41.* That when the *Canaan* of ultimate glory comes to take place, that all the nations shall be assembled before God, and the godly taken up into Heaven, and the wicked at the same time, sent away into eternal darkness.

Now, if the wicked must go into eternal darkness, at the same time that the godly must be received up into Heaven, where then will the nations be for the Saints to rule over with iron rods ? So in *Luke xi. 2.* You are commanded to pray for a kingdom, saying, when thou prayest ; say, *Thy kingdom come.* Now this very kingdom must be on earth,

earth, for it is not the kingdom of grace, as that kingdom is generally understood? Because the kingdom of grace was then in being.

The kingdom which Christ bids his Disciples to pray for, was a kingdom yet to come. *Thy kingdom come.* Neither can it be said of the kingdom of glory, for that is not said to come to us, but we are said to be carried up to it, 1 *Thess.* iv. 17. Yea, it is as far from being the kingdom of ultimate glory, that it is a kingdom which cometh down out of glory upon the earth, *Rev.* xxi. 2, 3. *And I John saw the holy city, new Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband, and I heard a great voice out of Heaven, saying, behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself will be with them, and be their God.*

Thus you see how *Canaan* of old, and this Gospel—*Canaan* (what the Apostle calls a rest to the people of God) do agree in regard to place.

Secondly,

Secondly, they are made to agree for the conditions upon which the subjects were to enter each place: Faith was required, as necessary to the entering of the ancient *Canaan*, *Heb.* iii. 18, 19. The same is required as necessary to this Gospel—*Canaan*, *Heb.* iv. 1. Again, a following of God was fully required, as necessary to enter the old *Canaan*, *Numb.* xiv. 21, 22, 23, 24. The same is required, as necessary to the entering of this kingdom, *Matth.* xix. 28.

Thirdly, they agree for privileges only in a general way, *Canaan* of old was a very pleasant, delightful, good land, which afforded abundance of comfort, wealth, and safety, a full reward for all their travels, temptations, and afflictions, which they suffered for the Lord; as it is with this kingdom or *Canaan*, but this will far excel the ancient *Canaan* in glory.

I will just enumerate a few particulars of the glory, and excellence of this new *Canaan*, *Isaiab* lx. 1. Arise, for thy light is come, *and the glory of the Lord* is risen upon thee: But to be a little more particular about this kingdom, we must take notice of the following things:

First, something is to be performed by Christ at the setting up of this kingdom.

Secondly, then the privileges of it.

But as to the first, there will be a general and total destruction fall upon all the enemies of the Lord, which shall be found in a way of hostile opposition against the setting up of this kingdom: for, if you observe, you may see how excellently well *Israel's* coming into *Canaan* agrees to this particular, with respect to what the Scripture saith, shall be performed on the wicked at the setting up of this kingdom; for it is to be observed, that just before their entering into the good land, the greatest slaughter that ever was made of the enemies of the Lord was at that time, as you may see, *Joshua* x. 8, to 14. This was but a type of what shall be the portion of the wicked, at the Saint's entrance into their great *Canaan* privilege. Read *Isaiab* xliii. 1, to 8. So *lx.* 1, to 8. *lxvi.* 15, 16. *Joel* iii. 2, with 14. *Revelations* xix. 14, to 21.

Secondly, when this is done, and the great battle fought, and the LORD JESUS has struck through the loins of his enemies; then will

he take their kingdoms from them, and give them unto the Saints in the whole world, made up both of Jews and Gentiles, *Daniel* ii. 44. with *Daniel* vii. 22, 27. *Revel.* xx. 4. *Matthew* xix. 28. *Revel.* ii. 26, 27. In which kingdom it is clear, that the Saints shall rule the nations of the earth, as the earth hath governed them for many years together in this world, *Psalms* xlv. 16.

The kingdom being delivered up into their hands, then are they freed from the oppression of the oppressor, which evil will never annoy the Saints more ; the Lord will us restrain, and moderate the rage of the wicked, *Isaiah* xi. 6, 7, 8, 9. xxxv. 9. vi. 18. liv. 14.

Secondly, the Saints shall then, in an eminent manner, be a righteous, holy people, no hypocrite shall be there, *Isaiah* xxxv. 8. lx. 21. *Zech.* xiv. 20, 21. *Revel.* xxii. 15. xxi. 17.

Thirdly, the Saints shall then be set wholly free from a timorous, and distracting fearful spirit in duty, *Zech.* xii. 8. *Isaiah* xxxv. 4.

Fourthly,

Fourthly, their knowledge in divine, as well as in human things, will be wonderful, to the admiration of those which have any connection with them ; yea, so great shall the wisdom of the Saints be at that day, that those persons who have been accounted the learned and the wise of the times before, shall be ashamed to acknowledge, that ever they were such men, *Zech.* xiii. 4, 5. *Isaiab* xxix. 24.

Fifthly, there shall as great a spirit of fear and dread drop from their countenances on the wicked, as that the very majesty of their presence will daunt them through the whole earth, *Cant.* vi. 10.

Sixthly, there shall be a mighty spirit of glory on all the attempts of atchievements which the Saints shall bring forth at that day, though now they are cloathed with shame and disgrace in the eyes of the world, yet then it shall be otherwise, *Isaiab* liv. 11, 12. xvi. 14, 15, 16. lxvi. 10, 11, 12.

Seventhly, this *Canaan* shall afford the Saints all manner of riches, plenty, and peace, *Isaiab* lx. lxxviii. with 12, 13 verse,

*Zeck.* xiv. 14. *Revel.* xxi. 7. *Revel.* xxii. 2.  
*Pſalm* lxxii. 6, 7.

Eighthly, the very heavens and earth ſhall receive their primitive excellencies and firſt purity, *Ezek.* xxxiv. 27. *Iſaiab* lxxv. 17.  
 2 *Peter* iii. 13.

Ninthly, in this Cannan, God will ſo bleſs the ſubſtance of it, as to remove out of the way, all thorns and briars, which might render our comforts unpleaſing to us, or any way embitter them to our taſte; as ſhortneſs of life, all loſſes, either as to goods or eſtates, all pains of body, or decrepidneſs of limbs, *Iſaiab* lxxv. 20, with verſe 22. xxxv. 5, 6.  
*Revel.* xxi. 4. xxii. 3.

And what will crown the whole; they ſhall be under the conſtant ſhinings of God's face of glorious love and mercy, which will never admit of any with-drawing more. *Revel.* xxii. 4, 5.

Objection. But ſome may ſay, doth not our Saviour ſay, *That my kingdom is not of this world?* 1 *John* xviii. 36. and that the kingdom of Heaven comes not with obſervation, *Luke* xvii. 20. and that the kingdom of God is within you, *verſe* 21.

How

How is it that you say, the kingdom of Christ shall be on earth in this world?

To which I answer, that there is a three-fold kingdom attributed to Jesus Christ.

First, a kingdom of providence.

Second, a kingdom of grace.

Third, a kingdom of glory here on earth.

As for his providential kingdom, of that I shall say but little.

But there is his kingdom of grace in the heart. This kingdom cometh not with observation indeed, and this is not of this world; for nothing in the world can procure or effect it in the heart of any creature. The strongest Cæsar, or wisest Philosopher, or richest *Nabal* in the world, should they unite all their strength, parts, and riches, can do nothing in this case, without the mighty power of God. This kingdom of grace is within the heart indeed, and affords no signs, or fore-running tokens in the least: but as the wind bloweth where it lists, so is the spirit coming on a soul at the time of its conversion; you hear the sound of it, but know not from whence it is: So saith our Saviour, *John* iii. 7, 8.

Thirdly,

Thirdly, there is his glorious kingdom which is of this world; and that which cometh with signs and tokens of observation, that Christ is to have a kingdom in this world, a kingdom of eternal glory, hath been the business which we have already proved: but for better satisfaction, take this Scripture, *Revel. xi. 15. And there were voices in Heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ.*

The coming of this kingdom is with observation, that is, attended with its fore-running signs and tokens, there is nothing more clear: Read *Matthew xxiv.* from verse 1 to 30. You will meet with little else, but matter of observation, touching the coming of this kingdom into the world. So that Christ, saying, *My kingdom is not in this world, and my kingdom cometh not with observation, and my kingdom is within you,* doth not in the least militate against this truth, if we consider the various administrations of the kingdom: I grant all this to be properly applied to the kingdom of his grace, but not to the kingdom of his glory, which

which he shall have here as the son of man.

Further, now the Jews *Canaan* was an inheritance God gave the people freely, *Deut.* xix. 1. So is it in this case, to have a right to this kingdom, or Gospel *Canaan* of rest and peace, is the free gift of God, without any merit on our part at all.

Take the kingdom, as it is of grace here in the heart, or of glory in the nations, or of ultimate glory above, to have a portion in it, is of free gift. Therefore, Christ says, *Luke* xii. 32. *Fear not little flock, it is your Father's good pleasure to give you the kingdom.*

Likewise *Canaan* was an inheritance, divided to the children of *Israel* proportionably, to every one by lot, *Numbers* xxvi. 54, 55, 56. So is it in this case of the Gospel—*Canaan*, every true Israelite shall have his portion of grace and glory in this kingdom; none shall say then, that his field shall yield no meat, or that his flock be cut off in the fold: No, no, but rather with David, to cry out, *Psalms* xvi. 5, 6. *The Lord is the portion of mine inheritance, and of my cup, thou main-*

maintainest my lot, *the lines are fallen in a pleasant place ; yea, I have a goodly heritage.*

Again, the Jews were to march in an armed state to their *Canaan* of old : So should all the Saints put on their spiritual armour ; as the Apostle speaks in *Ephes. vi. 13 to 18.* *Wherefore take unto you the whole armour of God, that you may be able to withstand in the evil day ; and having done all to stand : Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the gospel of peace ; above all, taking the shield of faith, wherewith ye shall be able to quench the fiery darts of the wicked.*

Without this armour on you, never think to march safe to this good land, take it either for the kingdom of glory here on earth, or the kingdom of glory above with the Father. Your enemies are worse than those which stood in *Israel's* way to their *Canaan* ; saith *Paul, Ephes. vi. 12.* *For we wrestle not against flesh and blood, but against principalities and powers.*

Likewise,

Likewise, the Jews were to fight for the good land; they were not only to put on their armour, but they were to use it, *Deut.* vii. 19, to 24. So must Christians, not only put on their spiritual armour, but must use it against the devil, sin, and temptation. Armour signifies but little, if a man makes no use of it: Therefore saith *Paul* to *Timothy*, *1 Tim.* vi. 12. *Fight the good fight of faith, lay hold on eternal life, whereunto thou art called.*

Lastly, they were to fight under their Captain *Joshua*. This sheweth Christians, under whose banners they should fight, and who they should engage with them in their quarrel, their spiritual *Joshua*, in whose strength alone they are more than conquerors, *Rom.* viii. 37. *Nay, in all these things we are more than conquerors through him that loved us.*

Saints, your enemies are great and politic; and truly they contend with you for things of a very great concern, its for your souls; things of more worth than the world; and in yourselves you are poor weak things, but Christ is the power of God. Be sure, if you intend to overcome and prevail, get under the

shadow of Christ's wing, set Christ before you, make him the Captain, and he will fight your battle for you, and make the necks of your stout enemies to be under your feet.

Christ is the good Samaritan who takes up the soul wounded by spiritual thieves, and binds up his wounds, and pours oil into his griefs, and heals all his diseases, *Luke x. 36.* Therefore come to *Christ*, use him as thy *High Priest*, bring thy soul with all its iniquities, a soul replete with unbelief, pride, hardness of heart, impenitence, revenge, hypocrisy, lust, and wordly-mindedness, a soul full of vain thoughts, and plead with *Christ* for a cure; Tell him he is the High Priest appointed by the Father for this end, not to reject thee for thy misery, but to pity thee under it, and to shew mercy to thee, and help thee out of it.

Was there ever more need for churches to make use of *Christ* on this account than now, had ever the *Israelites* more cause to go to the *Priest* and say, it seems to me the plague is in the house; then Christians have to go to *Christ* and say, it seems to me the plague is in the house.

Are

Are not the churches overspread with the plague of contention and discord, was there ever more of the plague reigning than at this day ; O, how deeply hath it rooted itself in the hearts of the Lord's people, that long affliction will not fetch it out, but God will fetch it out of their hearts, or pour down vengeance upon them ; besides, what a fearful spirit of apostacy hath overspread the minds of the churches of Christ, then how much cause have they to haste to him for cure. See 1 *John* ii. 1, 2. 1 *Tim.* ii. 5.

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EXHORTATION  
TO THE  
DIFFERENT NATIONS,

TO DEPART FROM THEIR SINS AND INIQUITIES BEFORE THE  
DREADFUL DAY OF JUDGMENT ARRIVES.

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**M**Y brethren, where can you go? into what land, country, county, city, town, or family, but you may blush to see the common prophaneness of it to your great grief. What swearing, lying, cozening, thieving, fighting, and revelling is there abounding amongst men. How do some glory in their oppression! how are some intoxicated with pride! O! how are others drowned in their malice! how like swine do others wallow in uncleanness, and reel to fro in their drunkenness! What treachery, deceit, and falsehood dwell in the minds of men one against another.

How little do we know of that blessed life, light and power, which the true knowledge

ledge

ledge of God teacheth the soul; alas! to tell a carnal man of living by believing, what a mystery is this to him, of worshipping God in the spirit, of praying in the spirit, of making the blood, flesh, spirit and promise of Christ his daily food; alas! one had as good stand over the grave of a dead man, and bid him arise; or speak to a blind man, and bid him see. *St. Paul* informs you, that the understanding of a carnal man is darkened, and alienated from the life of God, through the ignorance which is in him, through the blindness of his heart, *Ephes. iv. 18*. Therefore, when the Scriptures speak of the bringing home of a soul to God, they call it a deliverance from the power of darkness, a state that affords no light, no knowledge of God in Christ, no acquaintance with God as a reconciliation with him through Christ to a poor soul, therefore it may be well compared to Egypt, for the darkness of it: All sins must be forsaken and cast out of the affections, or no Christ can be received into the heart: The love of the world, lust, pride, honour, pleasure, ease, whatever had been near, or dear, to the soul, must be utterly protested.

protested against, *Jeremiah* iv. 14. O, *Jerusalem!* wash thine heart from wickedness, that thou mayest be saved; how long shall vain thoughts lodge within thee? So *Isaiah* i. 16. Wash ye, make ye clean, put away the evil of your doings from before mine eyes, cease to do evil: *2 Corinth.* v. 1. If any man be in Christ, he is a new creature, old things are passed away, and behold all things are become new.

Truly, my friends, the best life is a life of believing, this brings you in the next, solid peace and comfort: Therefore, faith *Habakkuk*, ch. ii. 4. the just man shall live by his faith, and the Apostle says, We walk by faith, and not by sight, *2 Cor.* v. 7. O labour to live now, more by believing, and less by sense, because it is a life that best suits the state you are in; remember, you are in the wilderness, a place which affords great grounds of fears and many doubts, therefore you had need of a deal of faith in the promises of God, or you may faint by the way, and at last die in the wilderness, and never see the good land, *Heb.* iv. 2. Let us therefore fear, lest a promise being left us of entering into his rest, any of us should seem to come short of it.

Now what is it that so much endangers a soul's falling short of a good land, the Canaan of Rest, look into the 3d chap. of the Epistle to the *Hebrews*, and the 18th verse, you will see it was want of a believing spirit.

Woe, woe to them in the day of God's wrath, when he shall come forth to render vengeance upon all that know not God, and obey not the Gospel of our Lord Jesus Christ. I entreat thee, therefore, to hearken to that good advice given thee in *Isaiab* lv. 8. *Seek the Lord while he may be found, and call upon him while he is near.*

F I N I S.

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